

FIRST LETTER

TO ONE OF THE PARISHIONERS

OF

ST. MARGARET'S, LEICESTER,

CONTAINING

SOME REMARKS

UPON THE

LETTER OF THE REV. W. H. ANDERDON.

BY

GEORGE FINCH, EsQUIRE.

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A LETTER,

ETC.

SIR,—I assure you that in the comments which I made in my speech at Leicester, upon the Rev. W. H. Anderdon's letter to the parishioners of St. Margaret's, Leicester, I intended to say nothing which was personally disrespectful to him. He wrote that letter from the city of Rome after his reception into the Roman Catholic Church, and it contains some of his reasons for quitting the Church of England, and for entering the Roman Catholic communion. His reasons, though set forth with great ingenuity, appeared to me to be essentially unsound and unscriptural, and to be calculated by their speciousness to mislead those who are not intimately acquainted with the doctrines and character of the Church of Rome, and who have not attained a true view of the Church of Christ. The letter seemed to me to be a controversial document, forasmuch as it made statements which Protestants could not permit to be circulated in Leicester without a refutation; and I am not aware that in my remarks upon it I transgressed the limits of fair discussion.

Mr. Anderdon commenced his letter by announcing his recent reception into "the Catholic Church."

The title of "Catholic" is assumed by various Churches. We hear, for instance, of "the Greek Catholic Church," of "the Armenian Catholic Church," of "the Catholic and Apostolic Church of England;" and in our creeds we profess to believe in "the *holy* Catholic Church," and in "the Catholic and *Apostolic* Church." Protestants generally designate the Church of Rome as "the Roman Catholic Church." By his calling the Church of Rome "*the* Catholic Church," we may conclude that Mr. Anderdon regards the Eastern Churches, who do not recognize the Pope as the visible head of the Catholic Church nor the Church of Rome as the mother and mistress of all Churches, and who consequently are not in communion with the Church of Rome, as schismatical Churches; and the Protestant Churches, as heretical Churches; and that, in common with the late Vicar Apostolic, Dr. Milner, he considers the Church of Rome to be the "one, holy, Catholic, and Apostolic Church of Christ," against which the gates of hell shall not prevail. Of course, this is an assumption which must be controverted by all those who, like myself, consider the Church of Rome to be essentially unholy and anti-apostolic, and to possess a unity of system and doctrine which is the very *opposite* of the unity of the Apostolic Church. A careful perusal and study, carried on by me for more than twenty years, of her Breviary; of many of her most accredited books of devotion; of her general and particular Councils; of her most distinguished ecclesiastical historians; of the lives of her canonized

saints, as they are described in the bulls of canonization, in the Breviary, and in ‘the Bollandists’ Acts of the Saints; of her Bullarium Magnum; and of her canon law and decretals; has deeply persuaded me that the Church of Rome is the most idolatrous, anti-apostolic, and anti-Christian Church in Christendom.

Mr. Anderdon has done well in placing “the Church” in the foreground; for there is nothing which has been more generally misunderstood. By many “the Church” is considered to mean the clergy; and when Romish priests remind the laity that they are to hear the Church, they intend that they should listen to the Pope and to his General Councils of Bishops. But everybody who is even moderately acquainted with the Greek language knows that the Greek word “ἐκκλησια,” which we translate “church,” means “a public assembly.” It was *repeatedly* used by the celebrated Greek historian Thucydides to mean the “public assemblies,” which were convened by the Greeks to deliberate upon public matters of importance. In the English New Testament the word “ἐκκλησια” has almost always been rendered “church;” but in three instances, both in the authorised Protestant version and in the Roman Catholic Douay version of the New Testament, it has been rendered “assembly.” For not only did the Apostles, who of course always used the Greek word in its intelligible sense, call every Christian assembly an “ἐκκλησια,” but the inspired writer of the Acts of the Apostles naturally used the same term three times to designate *the*

uproarious assembly of idolators at Ephesus. (Acts xix. 32, 39, 41.)

Within the limits of a letter I can only give a concise sketch of this important subject; I must leave it to abler and more talented writers to do it more ample justice. In the first place I shall endeavour to give a true definition of “an Apostolical *visible Church*,” and by the term visible, I mean visible in its entirety. Secondly—I shall endeavour to show the characteristics and privileges of “the Church of Christ,” to which only belongs the promise of indefectibility, and which is “one, holy, Catholic, and Apostolic.” Thirdly—I shall endeavour to shew what is the predicted condition of the Church of Christ under the present dispensation. Fourthly and lastly—I shall endeavour to point out its future destiny under the next dispensation, when it is to be triumphant and to comprehend all the human race.

A short and correct definition of a true visible Apostolic Church is given by the Apostle Paul (1 Tim. iii. 15.) “*The Church of the living God, which is the pillar and ground of the truth.*” All Churches which clearly and fully exhibit Apostolic doctrines and precepts to all who enter, or who approach and examine them, may justly be designated “pillars of the truth;” and every church or assembly which is rooted and grounded in Apostolic truth, and which stands upon the terra firma of the word of God, may justly be styled “the ground of truth.” If the Jewish Church had clearly exhibited and set

forth God's truth, and had stood upon the foundation of Moses and the prophets, it would have been "the pillar and the ground of truth." But when the Jewish Church openly exhibited corrupt traditions and false doctrines, and the worship of Baal and of the Queen of heaven, and graven images and priestcraft, notwithstanding that to her were committed the oracles of God, and that she had a divine original, and that her priestly succession was uninterrupted, and that her high priest was the type of Christ, and offered up the typical Lamb, and entered the Holy of Holies, which was the type of heaven, she became "the pillar and the ground of error;" and she proved this by rejecting and crucifying the Son of God. Whether or not the Church of Rome be "the pillar and ground of the truth," or whether, by her corruptions, and traditions, and superstitions, and idolatries, she has become "the pillar and the ground of error," will be best determined by those who patiently, dispassionately, and prayerfully examine her doctrines, and prayers, and practices in the light of God's holy word.

Whilst it seems to be declared of every visible Apostolic Church that it is to be "the pillar and the ground of truth;" it is essential to observe that to such Churches, however Apostolical they may have been in their orders and origin, the promise of indefectibility was never given. We are taught this important truth by our blessed Saviour's awful warnings to the seven Churches which were in Asia. In Christ's message to the Church at

Ephesus, it is written, (Rev. ii. 5), “*Remember, therefore, from whence thou art fallen and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*” Again, (Rev. ii. 10), the promise to the Church of Smyrna depends upon its being “*faithful unto death.*” Also, (Rev. ii. 15), Christ threatens to fight against the Church at Pergamos with the sword of his mouth, if it “*does not repent.*” The Church of Sardis is warned by Christ, (Rev. iii. 3), that if she does not watch, He will come upon her as a thief, at an hour which she shall not know. To the Church of the Laodiceans, it is written (Rev. iii. 16), “*So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*” And, what is more immediately connected with our present controversy, *the Church of Rome* was expressly warned by the Apostle Paul, that if she continued not in God’s goodness she should be *cut off*; (Rom. xi. 22), “*but towards thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off.*” It is, also, an undoubted fact that some visible Churches of Apostolical origin have been cut off. Some of the seven Churches, to which these warnings were addressed, have ceased to exist. The Church of Antioch, founded by the Apostles Peter and Paul, has vanished. St. Augustine’s Church, and the Church of Carthage, are extinct. The same fate has befallen other Christian Churches in Persia and India. Moreover, as visible Churches, Apostolic in

their foundation and orders, and once Apostolic in doctrine, were not exempted from declension and ruin, so neither were they destined to be free from schisms and heresies. If perfect doctrinal unity and an exemption from divisions are essential to the Church of Christ, then the visible Apostolic Catholic Church in the days of the Apostles was not the Church of Christ. In the days of the Apostle Paul (1 Cor. i. 12), there were schisms in the Church of Corinth. It is expressly said by the same Apostle (1 Cor. xi. 19), "*there must also be heresies among you.*" In the Church of the Galatians the Apostle Paul denounced the Judaizing teachers, who mixed up the works of the law with faith in the justification of believers. So grievous did this error appear to that zealous Apostle that he solemnly declared (Gal. i. 8), "*Though we or an angel from heaven preach any other Gospel unto you than that ye have received, let him be accursed.*" The Apostle Peter (2 Pet. ii. 1), warned the Churches that there should be "*false teachers among them, who should privily bring in damnable heresies.*" The Apostle Paul forewarned the elders of the Church of Ephesus (Acts xx. 29), "*that grievous wolves should enter in among them not sparing the flock.*" The Apostle John (1 John iv. 1), told the Churches to try the spirits, "*because many false prophets are gone out into the world;*" and he said that the spirit of Antichrist was already in the world. Jude, in his general epistle, not only (ver. 18) predicted that there should be mockers in the last time,

who should walk after their own ungodly lusts ; but he said that even in his day (ver. 4.) there were "*certain men crept in unawares, who were before ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.*" In the message to the Church of Ephesus (Rev. ii. 6), we read of false Apostles and of the heresy of the Nicolaitanes. In the Church of Smyrna (Rev. ii. 2, and 9), we find Jews, who were of the synagogue of Satan. In the Church of Pergamos (Rev. ii. 14, 15), there were those who held the doctrine of Balaam and the doctrine of the Nicolaitanes. In the Church of Thyatira (Rev. ii. 20), there was that woman Jezebel, who called herself a prophetess, and taught and seduced the servants of Christ to commit fornication, and to eat things sacrificed unto idols. In the primitive Church, during the first four centuries, there were manifold heresies. Augustine (lib. de hæer) gives the names of *eighty-six* heresies ; and it is well known that in the fourth century at one period the Arian heresy overspread the Eastern Churches and considerably disturbed the Western Churches. Hence neither in the Apostolic age, nor in the four first centuries could the visible Catholic Church boast of that *miraculous* unity which is now ascribed to the Roman Catholic Church by the Rev. W. H. Anderson.--And as the visible Church evidently was not destined to be free from schisms and heresies, so, also, was it not intended to contain only true

believers. (Matt. xiii. 30.) Our blessed Saviour speaks of the tares which should be burned, as well as of the wheat which should be gathered into God's garner. (Matt. xxv. 32, 33.) Christ speaks of the goats, who should be consigned to the fire prepared for the devil and his angels, as well as of the sheep who should enter into the kingdom of God. The Apostle Paul (1 Cor. iii. 1, 2) enumerates the wood, hay and stubble, as well as the gold, silver, and precious stones. Jude (ver. 13) mentions the 'spots in the feasts of charity,' 'the raging waves' and '*wandering stars*,' to whom was reserved "*the blackness of darkness for ever.*" It should seem, also, that it was predicted that in the visible Church the number of the evil should preponderate over that of the good. In the parable of the sower of the seed, (Matt. xiii. 4), there are three classes of bad hearers of the word, and there is only one class of good hearers of the word. Again, (Matt. vii. 14), it is declared, "*broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*" And again (Luke xviii. 8), it is written, "*nevertheless when the Son of man cometh, shall he find faith on the earth?*" Hence, it evidently appears, that as neither the visible Apostolic Catholic Church, nor the visible primitive Catholic Church, during the four first centuries, were one and holy in the sense in which the Church of Christ was destined to be at all times and in all

ages, the visible Catholic Church neither in the days of the Apostles, nor in the four first centuries was, nor at any time since has been, nor at the present day is, that Church, against which the gates of hell were not to prevail, and which was to be, in a sense which comprehends *all* its members, one, holy, Catholic, and Apostolic, and, moreover, indestructible.

Secondly,—The true characteristics and the peculiar privileges of the Church of Christ are generally admitted by Roman Catholics and Protestants. That Church is one, holy, catholic, as comprehending all God's saints, glorified, militant, and unborn, and it is destined to be universal as to place and numbers, for it is predicted that a time shall arrive, when "*the knowledge of the Lord shall cover the earth as the waters cover the sea.*" It is, also, Apostolic in doctrine, precept, and practice. Its privileges are indestructibility, the perpetual presence of Christ, the teaching and in-dwelling of the Holy Spirit, spiritual union with Christ and with the Father through Christ, adoption by God the Father in Christ, grace upon earth, and everlasting glory. What, then, is this Church? We are expressly told in Holy writ that the Church of Christ is the *body* of Christ. Christ is its head and true believers are its members. (Eph. i. 22.) "*And gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all;*" (Col. i. 18.) "*and he is the head of the body, the Church;*" (Eph. iv. 15.) "*The*

head, even Christ, from whom the whole body fitly joined together by that which every joint supplieth," &c. (1 Cor. xii. 27.) "Now ye are the body of Christ and members in particular." Again, the Church of Christ is the flock of Christ; of this flock or Church, Christ declares (John x. 16), that there shall be "*one fold and one shepherd.*" Again, the Church of Christ is described as a temple composed of living stones, i. e. of true believers. (Eph. ii. 20.) "*Are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.*" (1 Pet. ii. 3.) "*If so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*" The Church of Christ is composed of the sons and daughters of the Almighty. (1 John iii. 1.) "*Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.*" (Rom. viii. 15.) "*Ye have received the Spirit of adoption, whereby we cry, Abba, Father, and the Spirit itself beareth witness with our spirit, that we are the children of God.*" (2 Cor. vi. 18.) "*Ye shall be my sons and daughters, saith the Lord Almighty.*"

This Church is composed of the living branches of the true vine, *i. e.* of Christ. (John xv. 5.) “*I am the vine, ye are the branches,*” and thus this Church is one in Christ. St. Paul addresses believers as being *in* Christ; and Christ declares that every one who is not united to him is a dead branch, and is to be cast forth. (John xv. 6.) “*If a man abide not in me he is cast forth as a branch, and is withered.*” All believers are built upon Christ as their corner-stone; they are all branches of Him, the true vine; they are all sheep of the one fold of the true Shepherd, Christ, (hence only true believers belong to this fold, for Christ declared that his sheep hear his voice and follow him); they are all, as members of one body, united spiritually to Christ as their one Head; they have one Father; one Lord; they have one baptism; they have one Spirit; they have one faith; for, like Paul, in the matter of justification, they desire to know nothing but “Jesus Christ, and him crucified” (Eph. iii. 17); they have one hope; and “they are rooted and grounded in love.” The above is the sevenfold unity which is set forth by the Apostle Paul (Eph. iv. 4): “*There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*” This Church may also be said to be one in the Holy Trinity, for the prayer of Christ for his people to the Father was (John xviii. 21), “*That they also may be one in us.*” This Church is evidently composed only of spiritual

members, that is to say, of true believers. (Rom. viii. 9.) “*If any man have not the Spirit of Christ he is none of his.*” This Church is taught by the Holy Spirit, for no man can make a true confession of faith without the aid of the Holy Spirit. All the Popes and Councils that ever have existed, with all their boasted infallibility, cannot enable a single individual to make a true confession of faith. The declaration of the infallible word of God is (1 Cor. xii. 3), “*No man can say that Jesus is the Lord but by the Holy Ghost.*” This Church is not only one, and taught by the Holy Spirit, but it is, more or less, an holy Church, for every member of it is a temple of the Holy Ghost. (1 Cor. vi. 19). “*Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God.*” From this Church every one is separated by the apostolical anathema, who loves not Christ. (1 Cor. xvi. 22.) “*If any man love not the Lord Jesus Christ, let him be anathema maranatha.*” And this Church is indestructible, the gates of death and hell shall not prevail over even one member of it, for all are the sheep of the fold of Christ, and Christ solemnly declared of his sheep (John x. 28), that they were given to him of the Father, and he affirmed, “*I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.*” Now, this holy Church is Apostolic, because each member of it savingly believes those doctrines, which the Apostles set forth as essential to salvation. At present, its catholicity consists in

its being a portion of that Church which will comprehend all the saints of God from the beginning to the end of time, and which, at all times, comprehends all the true believers upon the face of the earth. It cannot be said that the above definition of the Church of Christ is a newly invented definition. In the first place, we have seen that it is strictly scriptural; and, secondly, we find it in the writings of ancient Fathers, to whom, notwithstanding their occasional vaunting about Catholicity, the idea that the true Church was a Church within the visible Church, and was composed only of true believers, was familiar. To prove this fact, I will cite a passage from Augustine. I do not refer to Augustine as an infallible guide, for his writings, like those of the other Fathers, have dross mixed with the silver and the gold; I merely appeal to him to prove a fact. (Aug. de bapt. cont. Donatistas, lib. v. Bened. edit. Parisiis, 1835.) "In the Song of Songs the Church is thus described—as "an enclosed garden," "my sister spouse," "a sealed fountain," "a well of living water," "a paradise with the fruit of apples." I do not dare to understand this, excepting in the Saints; not in the covetous, and the fraudulent, and the spoilers, and the usurers, and the drunken, and the envious, whom, nevertheless, as I have frequently mentioned, we may fully learn and teach, from the letters of Cyprian himself, to have had a common baptism with the just, with whom, however, they had not a common charity. . . . *That* number,

therefore, of the just, who are called according to his purpose, concerning whom it is said, "the Lord has known those who are his;" *that* is "the enclosed garden," "the fountain of living waters," "the paradise with the fruit of apples."—With respect to the perpetual presence of Christ, independently of his Spirit being communicated to each true believer, our blessed Lord declared (Matt. xviii. 20), that wherever *two or three* were gathered together in his name, he would be in the midst of them. So long, therefore, as two or three believers exist in union upon the face of the earth, Christ's Church cannot truly be said to be extinct.

Thirdly,—What is the appointed destiny of the Church of Christ during the present dispensation? Does it appear from the statements and predictions of God's holy word, that, under the present dispensation, it is to be universally triumphant over heathenism and infidelity, and to be honoured by the world at large; or is her present destiny rather that of persecution and contumely? It seems to be very evident that the latter is her predicted state. The Head has been rejected by the world, and the body must share his fate; when the Head shall have signally triumphed over his earthly enemies, the body will share in his triumph; meantime, as the world despised the Master, mankind at large will despise his true servants (Matt. x. 24): "*The disciple is not above his master, nor the servant above his lord.*" The hope of universal conversion was not held out to the apostles as the result of their

preaching. They were commanded to preach the Gospel to every creature ; but it was clearly intimated to them, that by many their preaching would be rejected. From Mark xvi. 16, we learn that those who believed should be saved, and that those who did not believe should be damned. We have already seen (Matt. vii. 13) that the road which led to destruction was broad, and that many followed it, whilst a few only selected the narrow road. The characteristic of Christ's people (John xvii. 16) was, that they should not be of the world. "*They are not of this world, even as I am not of this world.*" Our blessed Saviour prayed not for the world (John xvii. 9). "*I pray not for the world, but for them which thou hast given me.*" Satan was styled the Prince of this world (John xvi. 11): "*Of judgment, because the prince of this world is judged.*" By the apostle John the love of the world is forbidden (1 John ii. 15). "*If any man love the world, the love of the Father is not in him.*" We have seen (Luke xviii. 8) that when the Saviour cometh, he shall hardly find faith upon the earth. Eighteen hundred years have elapsed since the death of Christ, and at the present day nearly three-fourths of mankind are Mahommedans and heathens. Of the thousand millions who inhabit the earth, about six hundred millions are heathens, and about one hundred and forty millions are Mahommedans. Of the two hundred and sixty millions of professing Christians, if the Church of Rome be orthodox, sixty millions of Greeks are involved in schism, and fifty millions of Protestants

are immersed in heresy ; whilst, on the other hand, if the Protestant religion be true, one hundred and fifty millions of Roman Catholics are buried in superstition and idolatry. From the fourth century to the present day there have been frequent lamentations by Christian writers over the fewness of real Christians. In the middle ages such lamentations were loud and deep on the part of Romish Churchmen. When we examine that wonderful book of prophecy which figuratively depicted the future destinies of the church, we find predictions of the exile and suffering, of the persecution and defeat of the saints of God under the present dispensation, and of the triumph and victory of the enemies of the church. (Rev. vii.) We have presented to us in a vision, an immense multitude of redeemed saints, but they are not described as having been in a triumphant state upon the earth. On the contrary, it is written (v. 14), "*These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.*" It is stated (Rev. xi. 3), that the two witnesses were to prophecy a thousand two hundred and threescore days, or, as the language of prophecy is generally understood, twelve hundred and sixty years, "*clothed in sackcloth.*" Whether the two witnesses represented the Old and New Testament, or the true believers in the Eastern and Western Churches, or those in general who by their faith and constancy should be true witnesses of God's truth, it is evident that their state was not to be triumphant, but suffering. In the twelfth chapter

of the Revelations, a vision is given to us of the Church of Christ under the figure of a woman clothed with the sun and with the moon under her feet, and upon her head a crown of twelve stars. She is described as persecuted by a great red dragon having seven heads and ten horns, and it is said (ver. 6), that *“she fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days,”* or in the language of prophecy twelve hundred and sixty years. Again (Rev. xiii.), it is said of the beast who had seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy (ver. 7), *and it was given unto him to make war with the saints and to overcome them ; and power was given him over all kindreds and tongues and nations.”* Here we perceive that the adversary of God’s church was again to triumph, and that for a season at least an antichristian catholicity was to precede the catholicity of the Church of Christ. Lastly (Rev. xvii.), we have presented to us the picture of a vast antichristian and idolatrous church, which should comprehend (ver. 15) *“peoples, and multitudes, and nations, and tongues.”* She is represented as in a state of great external splendour, and as *“drunken with the blood of the saints.”* When we consider, therefore, our blessed Saviour’s declaration, that his people were not of the world, and that he prayed not for the world ; and when we call to mind that Satan was spoken of as the Prince of this world ; and when we find the apostle John enjoining Christians not to

love the world ; and when we ponder the above cited predictions in the Revelations, it seems only too plain that the destiny of God's saints, *i. e.* of the Church of Christ, under the present dispensation, is frequent persecution and continual contempt.

4thly. That the church is eventually to be triumphant, and that all mankind are to be converted, no one will dispute who believes the word of God. The precise time of the triumph of the Church no one can predict. There is abundant reason, however, to believe that it will be preceded by three most remarkable events. 1st, by the destruction of "*Babylon the Great.*" 2ndly, by tremendous judgments poured forth upon the nations of the earth ; and, 3rdly, by the universal restoration and conversion of the Jews. Moreover, unless we reject the plainest declarations of the Scriptures, we must expect that from Jerusalem, after the conversion of the Jews, the missionaries will go forth, who, aided by the Spirit of God, will evangelize the world. As Jerusalem in the apostolic age was the mother of all the apostolic churches, it seems that Jerusalem at the commencement of the second dispensation will again be the mother of all the churches which shall then be newly established throughout the earth. In the nineteenth chapter of the Revelations it is clearly foretold that tremendous judgments will precede the universality of peace and the chaining up of Satan. After depicting Christ as going forth wearing on his head many crowns, as "*King of kings, and Lord of lords,*" the prophetic word proceeds to say (ver. 17),

“And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both bond and free, both small and great.” (See also Ps. ii., also Is. lxi. 15.) *“For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.”* That the conversion of the Jews is to be instrumental in effecting the full conversion of the Gentiles seems to be intimated by the apostle Paul (Rom. xi. 15), where he says, *“If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead.”* The language of Isaiah is still more significant. It is expressly said by that prophet (ii. 3.) *“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”* I am aware that this passage has been appropriated to herself by the Church of Rome, as if she were the mountain of the Lord’s house established in the top of the mountains; but it is very evident that the prophecy has not been fulfilled, for it is added (ver. 4), *“and he shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruninghooks, nation shall not lift*

up sword against nation, neither shall they learn war any more." It is manifest to all that wars have not ceased, and the French army at Rome testifies, that swords have not yet been beaten into ploughshares. The prophetic word declares that the Lord, the head of the Church, will exact submission from his enemies and be exhibited in his glory, before his body, *i. e.* his Church, shall be glorious upon the earth (Zech. xiv. 3.) "*Then shall the Lord go forth and fight against those nations as he fought in the day of battle; and his feet shall stand in that day on the Mount of Olives.*" Again, (Isa. lxvi. 18.) "*I will gather all nations and tongues; and they shall come and see my glory.*" Jerusalem appears then to be destined to be the immediate seat of God's presence, and the throne of the Lord. (Isa. lxii. 1.) "*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*" (Jer. iii. 17.) "*At that time they shall call Jerusalem the throne*

of the Lord ; and all the nations shall be gathered unto it to the name of the Lord to Jerusalem, neither shall they walk any more after the imagination of their evil heart.” Again (Zech. xiv. 16.) “ And it shall come to pass that every one that is left of all the nations, which come up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles, and it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” I am aware that many persons have given a figurative meaning to some of the passages which seem more particularly to refer to the Jews. But many of them cannot have been fulfilled in the Gentile Church. For instance, (Isaiah lx. 8.) *“ Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God and to the Holy One of Israel, because he hath glorified thee ; and the sons of strangers shall build up thy walls, and kings shall minister unto thee. . . For the nation and kingdom that will not serve thee shall perish. . . . The sons also of them that afflicted thee shall come bending unto thee : and all they that despised thee shall bow themselves down at the soles of thy feet : and they shall call thee, The city of the Lord, the Zion of the Holy one of Israel.”*

The following passage is still more emphatic.

(Isa. lxvi. 19, 20.) “ *And I will set a sign among those that escape of them unto the nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the isles afar off that have not known my fame, (this cannot refer to the restoration from the Babylonish captivity), neither have seen my glory, and they shall declare my glory among the Gentiles ; and they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of the Lord.*” And, again, the prophet Isaiah speaks (xi. 11), if possible in still plainer language, for he says that the Lord shall recover the remnant of his people a *second* time ; and this is to take place at the setting up of the reign of universal peace, when it is figuratively said (ver. 6), “ *the wolf also shall dwell with the lamb and the leopard with the kid,*” &c. (ver. 9.) “ *They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left (none can pretend that this has been fulfilled), from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and*

from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” (Isa. xii. 6.)
“Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.”

The great error and sin of the Popes, to which they have been prompted by their pride and ambition, has been, the assuming for themselves, under the present dispensation, of the future glory and triumph of Christ; the assigning to the Church at Rome of the maternity and future pre-eminence of the Church of Jerusalem; and the ascribing to the Roman Catholic Church in general of that visible catholicity and sanctity which will be the characteristics of the Catholic Church of Christ under the new dispensation, when all kingdoms shall serve him, and when *“the knowledge of the Lord shall cover the earth as the waters cover the sea.”* In their pride and blasphemy the Popes have aped the part of the “King of kings;” they have arrogated to themselves a temporal supremacy over all earthly kings and potentates and kingdoms, pretending to set them up and to depose them; they have treated them as their vassals, they have made them serve them as menials, and they have compelled them under the anathema to enforce their persecuting decrees. We find the Popes in their decretals, which are a part of the canon law which is now to

be introduced into England, declaring that the spiritual power is as superior to the imperial authority as gold is to silver, and as the sun is to the moon ; and grounding their independence of the imperial power upon an apocryphal saying of Constantine that the Pope was called God, and that *God cannot be judged by man*. We also find them blasphemously assuming all the titles of Christ, and pretending to be the Vicars of Christ, and the vicegerents of God upon the earth. Even unto the present day at their election, they are placed upon the altar and adored by the Cardinals. But whilst they have thus arrogantly elevated themselves in the visible Church above all that is called God, for in Holy writ in a secondary sense royal and priestly dignities are called Gods, (Ps. lxxxii. 1, 6 ; Exod. xxii. 28), and, sitting in the temple of God, have exhibited themselves as the representatives of Christ and God upon earth, and have thus shown themselves as God ; they have overlooked the fact that they have thus in their own persons most accurately fulfilled the awful prediction (1 Thess. ii. 8) of the Man of Sin ; and that their Church with her splendour, and persecutions, and fascinations, and idolatries, and lying wonders, and “her peoples and nations and tongues,” and her catholicity of missions, by whose agency the inhabitants of the earth have been made drunk with the wine of her fornication, has completely filled up the picture of “Babylon the great,” whose head-quarters were to be “*that great city, which reigneth over the kings of the earth*.” (Rev. xvii. 18) which in the days of the

Apostle John, could be no other city than the City of Rome.

After stating that he had entered the Catholic Church, Mr. Anderdon (p. 2) relates that he left the Church in which he ministered, because he became convinced of the truth of definitions contradictory to those which he had formerly held for truth under the ministry which was entrusted to him. And he adds, "was such a ground sufficient? more than sufficient." This reasoning is most fallacious. Through pride, prejudice, passion, haste, weakness, or the adoption of an incorrect standard of truth, a man may be convinced of many things which are erroneous. A man, for instance, who takes the Koran for his guide will be persuaded to be a Mahomedan. The man who takes Hume and Voltaire for his guides will probably become a Deist. A person who obeys his own supposed divine inspirations will become an enthusiast; and the man who bewilders himself in the folios of the Fathers may become a Roman Catholic, or a Greek Catholic, or a Protestant, or, lost in a chaos of doubts, he may be prepared to believe everything, or nothing. Was Mr. Anderdon wholly unprejudiced when he commenced his examination of the writings of the Fathers, or, having a hankering after the Church of Rome, did he investigate them in the hope of finding some apology for joining a Church which fully carried out that *Sacramental* system, which, according to Dr. Dods-worth, is the basis of the Tractarian system? *The Sacramental system points as certainly to the Church of Rome as the needle does to the pole.* The Church

of England has only two Sacraments. She gives no countenance to the doctrine, that the Eucharist is a sacrifice of atonement. The Church of Rome has *seven* Sacraments. In the mass, her priests blasphemously pretend to offer up as a sacrifice the Lord of Glory, who, at the bidding of the priest, when he utters the words, "This is my body," is said to *condescend* to lay himself upon the altar. The Romish priests are thus, O awful sin, set forth as co-priests with Christ. In the Sacrament of Penance, not only are the secrets of all hearts laid open to the Romish priests, but they are said to forgive sins *judicially*, and the validity of the absolution of the sinner depends upon their *intention*. Those who assume the Sacramental system as the basis of their divinity can hardly fail to have a yearning after the Church of Rome, which so fully carries it out. Their appetite for Romanism, too, will have been sharpened by the Gorham decision, which permits clergymen to remain in the Established Church, who do not hold universality of regeneration in infant baptism; and by the recollection that such has been the prevailing practice in the Established Church ever since the Elizabethan Reformation. It is, therefore, not at all marvellous that the Rev. H. Anderdon should have taken the Fathers for his guides rather than the Bible. The word of God gives no countenance to the Sacramental system. Mr. Anderdon went, it seems, *as far as he was able*, to the Fathers of the Church, and there he found a chain of evidence on points which

we have regarded as Roman corruptions. I am not prepared to deny that by taking the false liturgies of St. Peter and St. James, the *forged* decretals of the early Popes, garbled or artfully selected extracts from Irenæus, Eusebius, and the early Councils, and highly figurative expressions of the most eloquent of the Fathers, a chain of testimony for the Papal supremacy and the Mass may be fabricated. Of the Invocation of the Saints the links of the chain of evidence in the three first centuries are well nigh invisible. But Mr. Anderdon must have been able to make a very short-sighted review of the Fathers of the four first centuries if he did not discover another patristic chain, which is opposed to Romanism and confirmatory of the Reformed religion. Those who desire to see the Papal chain, will find it in Cardinal Bellarmine's voluminous work on the Controversy; and those who desire to examine the anti-Papal chain, will discover it in the works of Bishop Jewel and of other Protestant controversialists. But I must beg to repudiate Mr. Anderdon's standard of truth. The word of God is infallible; but everybody admits that the Fathers were fallible men. They lived in different ages; many of them wrote in different countries without consulting their contemporary bishops who were distant from them; they contradicted themselves and each other; a great many spurious works were fathered upon them, and mixed up with their genuine writings; their works were interpolated; and some of them, as Origen and Ter-

tullian, embraced heresies. Notwithstanding that the Church of Rome makes all her members pledge themselves to interpret the Scriptures only according to the unanimous opinion of the Fathers, (an unanimity which does not exist) she has never given a canon of their genuine writings, nor a correct text of their writings free from interpolation and inaccuracy. She has herself sometimes been notoriously deceived. Her canon law at the present day contains extracts from the forged decretals; the second Council of Nice evidently received as genuine a spurious treatise of Athanasius in favour of the veneration of images; and in the Roman Breviary for nearly the last 300 years and at the present day there is an extract from a work ascribed to Augustine, which the learned Benedictines have incontrovertibly shewn to have been falsely ascribed to him, which speaks of the Virgin Mary as the *sole* hope of believers. Moreover, the Nicene Fathers lived in an age rife with fanaticism, heresy, and episcopal pride and corruption, and when pious frauds began to find favour with ecclesiastics in high repute for learning and sanctity. In no age was it more expedient to obey the Apostolic precepts, "*try the spirits,*" (1 John iv. 1) and "*prove all things*" (1 Thess. v. 21), than in the fourth century. If Mr. Anderdon could only study the Fathers "as far as he was able," it is evident that at least fifty ponderous Latin and Greek folios can be no standard of truth to the Church at large. The Bible is within everybody's reach; but the Bible does not contain the religion of

the Roman Catholic Church. Seemingly aware of these facts, Mr. Anderdon says, "It should have been with me more a question of authority and less of detail. I should have narrowed my search to one point: where is the Church which teaches with divine guidance, instead of weighing evidence for the special doctrines of Rome." But how are we to ascertain which is the Church which teaches with divine guidance, if we are not to weigh the evidence for the special doctrines of the Churches? Are we to believe the Pope to be supreme, and the Church of Rome to be infallible, because they authoritatively vaunt their Apostolical succession? The Greek Church affirms that she is divinely taught, and the reformed Churches maintain that they are divinely taught; and with respect to the Apostolical succession, whatever be its virtues, this is possessed by the Greek Church and by the Established Church in England. The Greek Church, which, as far as the Apostolical succession is in question, has an equal *authority* with the Church of Rome, denies the Papal supremacy and infallibility. The Church of Rome affirms that the Greek Church is schismatical; the Greek Church advances, and, considering the Papal arrogance, seemingly with greater justice, the same charge against the Church of Rome. Does the Church of Rome derive her boasted authority and her *monopoly* of the divine guidance from the Apostle Peter? This is a proposition which needs a satisfactory proof, so that, let her take what course she will, the infallibility of the Church of Rome must

rest upon the fallible human judgment. In order to establish the above-cited proposition, it must be incontrovertibly shewn, that, whereas Peter and the other apostles founded Churches in the East as well as in the West, and ordained elders and bishops to govern them, the privilege of being divinely taught was restricted by Christ to those only of them who should succeed the Apostle Peter in the bishopric of Rome, or to the clergy and Churches which should recognise Peter's successors at Rome as the heads of the Universal Church. For, if this cannot be proved, the bishops of the Greek Church have just as good a title to being divinely taught, as those of the Church of Rome. And since the Popes, thus rest their authority upon their *unbroken* succession from the Apostle Peter as the first *bishop* of Rome, it must be indisputably shewn—1st, that Peter *was* the bishop of Rome; and, 2ndly, that no links are wanting in the chain of succession from the Apostle Peter to Pope Pius the Ninth. Now, if we are to wait till these several facts are settled beyond the reach of legitimate doubt in favour of the Papal claim, it may safely be affirmed that we must wait till doomsday. When Mr. Anderdon (p. 5) informs us that he endeavoured to prove, not the doctrines of the Church, but the Church itself, he assumes the same untenable position. His inquiry forthwith introduces the question, what is *the* Church? This leads to the important inquiry, what are the marks of *the* Church? This necessarily leads into an inquiry into the unity, sanctity, catholicity, and apostolicity

of every Church which professes to be *the* Church. And the inquiry into the unity, sanctity, and apostolicity of a Church, which pretends to be, and ever to have been, *the* Church, leads to an elaborate inquiry into the perpetual unity, sanctity, and apostolicity of the *doctrines*, precepts, ceremonies, and character of that Church. Hence, every rational man who desires to know whether any visible Church is the Church of Christ, must exercise his private judgment in examining the sanctity and apostolicity of every article of faith professed by that Church, and the only infallible standard by which he can ascertain this is the infallible Word of God. The late Vicar Apostolic Milner, in his work entitled “The End of Controversy,” admitted that the Church of Christ had four principal marks—unity, sanctity, catholicity, and apostolicity, and that it was essential to prove that the Church of Rome possessed those marks. He took, it is true, a very novel mode of proving that the Church of Rome possessed the unity of the Church of Christ: He endeavoured to shew that all modern Roman Catholics believed the same things. This was quite foreign to the important proposition which it was incumbent upon him to prove. Universal treason does not prove universal loyalty. Universal depravity does not prove universal holiness. The universal worship of the Virgin Mary, as the Queen of Heaven, does not prove the universality of pure and holy Christian devotion. The whole of a Negro’s skin is black, but this does not prove that it is of the

same colour as was that of Adam. We are prepared to contend, that the present Roman Catholic unity bears the same resemblance to the unity of the Apostolic Church, that black does to white. The same Vicar Apostolic employed an equally ingenious mode of proof to establish the sanctity of the Church of Rome. He enumerated her saints, and he coupled with the apostles and martyrs and saints of the ancient Church of Christ, the *canonized* saints of the Church of Rome. The placing of the latter, however, in juxtaposition with the former, completely disproved the sanctity of the modern Church of Rome. There is, in point of fact, no more resemblance between the Apostles Peter and Paul and John, and the mendicant Francis, the inquisitor Dominick, the fanatic Santa Rosa, and the idolatrous Thomas Aquinas, or the ambitious and haughty Hildebrand, than there is between a lamb and a wolf, an Apollo Belvidere and a Falstaff. Dr. Milner's proof of the Catholicity of the Church of Rome, rested upon her numerical superiority to the aggregate of all other Churches, to the extent of her local dominion in Europe, America, and Asia, and to the universality of her missionary establishments. But the universality of the Church of Christ, which is not to occur till after the restoration of the Jews, is to be universal as to numbers and place; it is to comprehend all the surface and all the inhabitants of the earth. (Ps. lxxii. 8.) "*He shall have dominion also from sea to sea, and from the river to the ends of the earth;*" and (ver. 11), "*yea all kings shall fall*

down before him ; all nations shall serve him ;” and again (ver. 17), “*his name shall endure for ever ; his name shall be continued as long as the sun, and men shall be blessed in him : all nations shall call him blessed.*” The catholicity of the Church of Rome, as we have already seen, is precisely that which was foretold (Rev. xvii.) of “Babylon the Great.” Dr. Milner rests the claim of the Church of Rome to apostolicity, upon the unbroken papal succession from St. Peter ; he says nothing about apostolicity of doctrine. Let the virtues of an unbroken succession from St. Peter be what they may, they can avail the bishops of Rome nothing for the last eight hundred years ; for the celebrated Roman catholic historian, Cardinal Baronius, has irrefragably proved that the Papal succession from St. Peter was completely annihilated in the tenth century. Dr. Milner was judicious in saying nothing about apostolicity of doctrine, for three reasons :—first, because an inquiry into apostolicity of doctrine would have necessitated an appeal to the private judgment upon every doctrinal article of the Roman Catholic faith ; secondly, because the standard of appeal could only have been the word of God, because an infallible Church had not yet been ascertained which could infallibly interpret it ; thirdly, because Dr. Milner must have had a secret foreboding, that if the standard of apostolicity were the word of God, the result of the inquiry would establish, not the apostolicity, but the *apostacy* of the Church of Rome. To return, however, to the Rev. H. Anderdon,—as far as what he

says of the Church of Rome is intelligible, he seems to imply that we are to believe that the Church of Rome is alone divinely taught, because she boldly and loudly boasts that she alone is divinely taught. Mr. Anderdon's reasoning, therefore, is just as conclusive to us as is that of the orthodox Roman Catholic collier, who is so strongly commended for his good sense and orthodoxy by Dr. Milner. When the collier was asked what he believed, he replied, that he believed the same that the Church believed; and when he was asked what the Church believed, he replied, that the Church believed the same that he believed; and when he was asked what he and the Church believed, he replied, we both believe the same thing.

Mr. Anderdon next lays down the following proposition, with which all Scriptural Protestants will most cordially agree. "I have always taught you, and have held for many years, that there is a divine Church upon earth: not a combination of individuals, or of a kingdom, to profess a certain belief and carry out certain rites; but a body whose origin is of God, animated with a life from God, inhabited by the presence, power, and truth of God." Most true, for every member of the Church of God is born of God, quickened by the Spirit of God, and inhabited by the Father and the Son, through the indwelling Holy Spirit, according to the promise of Christ (John xiv. 23). *"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make*

our abode with him." I must venture, however, to deny of any visible Church, in its corporate capacity* and in its totality, whether it be the Greek Church, or the Roman Church, or the Church of England, or any other visible Church, that it is a body which is born of God, and animated with a life from God; although every Apostolic Church will contain, within itself, many members who are born of God, animated with a life from God, and inhabited by the presence, power, and truth of God. And least of all could this have been said of the Church of Rome, either of her head or members, *in the middle ages*, according to the evidence of *her own* saints, bishops, clergy, monks, and most accredited historians. If the true Church of God was always to be a body born of God, animated with a life from God, and inhabited by the presence, power, and truth of God, the Church of Rome, whose general and awful corruption in the middle ages, and at the commencement of the Reformation, is so fully set forth by *her own* witnesses, could not, during those centuries at least, have been the Church of Christ. And if we are asked, which was the true Church before Luther? according to Mr. Anderdon's definition of the Church of Christ, we may unhesitatingly declare that it was *not* the visible Church of Rome.

Mr. Anderdon proceeds to say, that this Church

* It is declared by the Apostle John (1 John, v. 4), "whatsoever is born of God overcometh the world;" a great proportion of the professors of every visible Church do not overcome the world; therefore, they are not born of God.

must be one and *infallible* . . . “and infallible as the living and teaching voice of Christ upon earth.” This I must respectfully but unequivocally deny. In the first place, the visible Church is the assembly or body of professing believers. Now, if the body of believers is infallible, they have no need of infallible human teachers. If to this it is replied, that their voices are fallible when they are separated, but that their voice is infallible when it is an universal voice, and that this universal voice is either openly expressed in a general council, or secretly expressed when the universal church gives her assent to doctrinal propositions proclaimed by the Bishop of Rome *ex cathedrâ*, (and these are the only two voices which *all* Roman Catholics admit to be infallible) I answer, that for practical every day purposes this is no living infallible voice at all. No general council has been held since the Council of Trent, that is to say, for the space of nearly three hundred years. As the Fathers of the Council of Trent have been long dead, their united voice, even if it be infallible, is not a *living* infallible voice. The only living infallible voice that can be heard in the absence of a general council is that of the Pope when he speaks *ex cathedrâ*,* and his voice does not become infallible until it has received the assent of

* Mr. Anderdon may entertain the Ultramontane dogma that the Pope is personally infallible ; but as the majority of Roman Catholics deny this, the voice of the Pope, unsanctioned by his Church, would constitute a very unauthoritative fountain of infallibility.

the universal church. Now it is well known that, although the Church of Rome professes to be infallible, and although in the Creed of Pope Pius IVth every Roman Catholic is made to pledge him only to interpret the Scriptures according to that sense which the Church has held and does hold, nevertheless the Church of Rome has not given an infallible interpretation *even of a single chapter of the Bible*. Let us, then, imagine a Roman Catholic at Leicester to be desirous of ascertaining the infallible sense of his Church upon a chapter of Holy Writ. How is he to proceed? Mr. Anderdon is fallible, the Roman Catholic Bishops are fallible, Cardinal Wiseman is fallible, the personal infallibility of the Pope himself is denied by the majority of Roman Catholics, except when he speaks *ex cathedrâ*, and when his voice thus uttered has been confirmed by the universal church. As Mr. Anderdon is now at Rome, our Roman Catholic friend might write to him, and ask him to call upon the Pope and to request him to study the chapter in question, and to publish *ex cathedrâ*, his commentary upon it; and if the Pope should assent, and that commentary, thus publicly set forth, should meet with the approval of the universal church, then, and not till then, would it be an infallible interpretation. For the sake of illustration, I will select a passage from a portion of the Bible, to the reading of which a peculiar blessing is attached. It is written (Rev. i. 3.) “*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written*

therein." Now, let us suppose our Roman Catholic friend to desire to know the infallible interpretation of the following passage in the Revelations, (xii. 3.)

"And there appeared another wonder in heaven: and behold a great red dragon having seven heads, and ten horns, and seven crowns upon his heads."

Are we to believe that, at Mr. Anderdon's request, the Pope, distracted as he is by his temporal affairs, would forthwith apply himself to the study of this passage of Holy Writ, and with the least possible delay pronounce his interpretation of it *ex cathedrâ*, and that the universal church would instantly direct their serious attention to it, and that in due course of time the infallible exposition of it would find its way to Leicester? The idea is preeminently absurd. For all practical purposes, the living and infallible voice of the Church of Rome resolves itself into the living and fallible voice of a living and fallible priest; it is, in point of fact, "*vox et præterea nihil.*" Mr. Anderdon supports his assertion by a most extraordinary sentence: "One and infallible must his church be, if it be in any real sense his church, otherwise his prayer is made void, and his promise had failed, and then his second covenant has a feebler life than that of his first, which remained in Jerusalem though ten tribes were rent away in schism; or he dwells in his church imperfectly, where his own words assert him to dwell intimately," &c. Mr. Anderdon here mixes up two things which are essentially distinct, unity and infallibility. That Moses, and the Prophets, and the Apostles were infallibly inspired, all

Christians admit; what we deny is, that when God's truth was once fully delivered to the Jewish and Christian Churches and recorded by the pens of infallible writers, there was to be a perpetual succession of infallible human teachers. Whilst the Apostles testified the divinity of their mission by their miracles, and whilst their inspiration was testified by the miraculous descent of the Holy Ghost in the shape of cloven tongues of fire, their *integrity* was guaranteed by their lives and martyrdoms. Papal infallibility without unimpeachable papal *integrity*, would be no guarantee to the laity that they might not be led astray and deceived by the living voice of the church. The Jewish priests who encouraged the Jewish people in their corruptions and idolatry, sinned *against* knowledge; the words of what we call the second, and what the Church of Rome makes a part of the first, commandment, could not have been so misunderstood by them as to mislead them to idolatry; and yet it is said of Judæa, (Isaiah ii. 8.) “ *Their land also is full of idols.*” and the Lord complains (Malachi ii. 8.) of the corruption of the priests, “ *ye have corrupted the covenant of Levi, saith the Lord of hosts.*” Even if we were to admit for argument sake, the infallibility of the bishops of Rome and of their general councils, have they always given such unimpeachable evidence of their *integrity* by their lives and conversation, that the Roman Catholic world, and the world at large can feel assured that

they have not *wilfully* suppressed or perverted the truth, and for their own aggrandizement, and power, and importance, introduced grievous errors. Is it not an undeniable fact, supported by the most unexceptionable Roman Catholic witnesses, that in the middle ages, and especially in the sixteenth century when the Council of Trent was held, the corruption of the Church of Rome in her head and members, and especially in her hierarchy and priesthood, was *most appalling*? Our charge against the Popes and Bishops of Rome is, not so much that they were* *deceived*, as that in the dark ages they wilfully deceived their laity; that they silenced by persecution those faithful witnesses who testified against their doctrinal corruptions and priestcraft; and that they deluded the people by substituting their own corrupt word and teaching for that of the word of God. In fact, when they had filled the chamber of their visible temple with their imageries, they excluded the light of heaven. God's Church is one; the promise of Christ has not failed. God's Church was not to be one by being united by an outward profession to the Bishop of Rome; it was to be one in Christ, it

* What greater evidence can be required that the Papal hierarchy are aware that they have violated God's truth than their withdrawing the word of God in the vulgar tongue from the laity, or where they cannot withhold it from them, their forbidding them to exercise their private judgments upon its contents; and their representing the indiscriminate reading of the Scriptures in the vulgar tongue as being fraught with more harm than good. A corrupt judge naturally seeks to hide the law; but an upright judge publishes the law and appeals to it.

was to be one in the Holy Trinity. That was the prayer of Christ. (John xvii. 21.) “*That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.*” This holy Church which is one and apostolic, catholic as comprehending all God’s saints, and which in due time will be catholic in numbers and locality, has, blessed be God for the inestimable gifts, an infallible standard of truth and an infallible teacher; but it is not itself infallible. The word of God is its infallible standard of truth. The word of God is to the Christian what the compass is to the pilot, and what a lamp is to a wayfaring man in the night season. But if the mariner be blind, or the traveller be intoxicated, the former may drive his vessel on a rock, and the latter may fall into a ditch; and thus also if a man when he opens his Bible be in his natural blindness unaided by the Holy Spirit, whose guidance is freely offered to all who ask for it, or if he be intoxicated by pride and presumption, he will be unable to keep his footing on the narrow way which leadeth unto eternal life. It is declared of the word of God by the inspired Psalmist (Ps. cxix. 103.) “*It is a lamp unto my feet and a light unto my path.*” (Ps. cxix. 72.) “*The law of thy mouth is better unto me than thousands of gold and silver.*” (Matt. xiii. 19.) The Son of man is represented as sowing it, and the devil is represented as catching it away. It is the word (John xii. 48) by which men shall be judged at the last day. The Apostle Paul (2 Tim. iii. 15, 16) affirms that the

Scriptures were able to make Timothy “*wise unto salvation,*” and to make the man of God “*perfect.*” What more can be justly required of a rule of faith, than that it should be capable of making men perfect and wise unto salvation. The Church of God has a living infallible teacher in the person of the Holy Ghost, whose aid, as we have seen, is promised to every one who prays for it. Errors of interpretation with respect to matters essential to salvation, do not in general proceed from the obscurity of God’s word, but from the pride, prejudice, and sinfulness of the human heart. As the light of heaven is given to the poor as well as to the rich, so is the light of truth presented to the simple as well as to the learned. The Gospel, which is declared to be the power of God unto salvation (Rom. i. 16), was preached to the poor, and was understood by the poor. The learned as well as the unlearned need the teaching of the Holy Spirit for a right and saving understanding of the word of God. (1 Cor. ii. 14.) “*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*” Augustine compares the Jews who preserved the oracles of God which exhibited their own depravity, to a blind man carrying a looking-glass, who could not see his own face reflected in it. The reason why the Jews could not understand the Scriptures was, not that the word of God was, in itself, unintelligible, but because they had the veil of prejudice upon their

hearts. (2 Cor. iii. 15.) “*But even unto this day, when Moses is read, the veil is upon their hearts.*” The Holy Spirit, at the present day, performs to humble and prayerful believers the same office which Christ did to his disciples (Luke xxiv. 45.) “*Then opened he their understanding, that they might understand the Scriptures.*” The Popes and their General Councils have daringly usurped the office of the Holy Spirit. But it is not in the power of human teachers to remove the film of sin from the eyes of the understanding, or the veil of prejudice from the human heart. What is predicted of mankind at large, under the next dispensation, is applicable to all true believers under the present dispensation (Isa. liv. 13), “*They shall be all taught of God.*” But, let us return to Mr. Anderdon ;—what has the Jewish *covenant* to do with a living infallible voice? were the Jewish priests and high priests infallible? When Mr. Anderdon makes use of the word infallible, he must mean indefectible. Greater errors and corruptions than those which the Jewish Church fell into, as well before the first, as before the second captivity, it is impossible to conceive. But although they were carried captive into Babylon, and although they are still scattered over the face of the earth, and although the city and temple at Jerusalem have been twice destroyed, the Jewish covenant is unquenched. The decree of God has gone forth, and is recorded in his Holy Word, that the Jewish Church shall re-exist at Jerusalem, and be graced by the immediate presence and glory of God ; and

that Church will evidently be the Queen, and the most glorious of Christian Churches, and, in an especial sense, the bride of Christ, and the throne of God. But no such covenant has been made with the Church of Rome. She was expressly warned that, if she departed from God's goodness, she should be *cut off*. (Rom. xi. 22.) Her destruction, when it occurs, will be complete and final. (Rev. xvii. 21.) "*Thus with violence shall that great city Babylon* be thrown down, and be found no more at all.*" Experience contradicts the notion, that a living infallible voice would be more efficacious in the salvation of man, than the written word of God. We find that the living infallible voices of the prophets did not effect the conversion of the great body of the Jewish people ! The Jewish priests and high priests were not converted by the living infallible voice of Christ. The Jewish nation and the mass of the Gentiles were not converted by the living infallible voices of the Apostles. If the bones of the Apostle Peter, which are now so widely scattered over Christendom, were collected together at Rome, and re-united to their long absent head, and if that Apostle were miraculously resuscitated in his earthly body, and if his living voice were to preach in St. Peter's Cathedral, it would not be

* The identity of the Church of Rome with the mystical Babylon has been admirably proved by the Rev. Dr. Wordsworth. The Rev. Dr. Cumming towards the close of May will give two lectures in Exeter Hall on "the Man of Sin," and on "Babylon the Great."

more effectual in the conversion of souls, than the written word of God. Our blessed Saviour, in his parable of the rich man and Lazarus, makes Abraham declare (Luke xvi. 31), "*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*"

THE END.

